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ETYMOLOGY OF GRAIN.

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I WILL illustrate the emptiness of etymology, as usually pursued, and its practical value when studied by simpler and less pretentious methods, by the history of our English word *grain*, in a single one of its many senses. I observe, in reading *Il Penseroso*, that Milton describes Melancholy as clad

"All in a robe of darkest *grain*."

Upon turning to Webster for an explanation of *grain*, I find its etymology in twelve closely printed lines, giving twenty-five words, which the lexicographer supposes to be cognate with *grain*, from thirteen different languages. Fifteen meanings, several of which, though distinguished, are indistinguishable, are ascribed to *grain*. Among them is *dye*, or *tincture*, no particular hue being assigned to the dye, and, as an exemplification of this sense of *grain*, the fine descriptive invocation to Melancholy, to which I have alluded, is cited :

"Come, pensive nun, devout and pure,
Sober, steadfast, and demure,
All in a robe of darkest *grain*,
Flowing with majestic train."

It is evident, that the lexicographer understands Milton as clothing the divinity simply in a garb of dark color, without indication of the quality of the color; but this conception of the meaning of *grain*, as used in the passage, is wholly erroneous, as I shall proceed to show.

Of the twenty-five words referred to in Webster's etymology, only the Latin *granum*, with three or four derivatives from it in as many modern languages, and the Scandinavian *gren*, have any probable affinity with *grain* in origin, or in any of its significations, and, with the exception of the sense of a *prong* or *tine*, and perhaps, also, of *fibre*, and the imitations of fibre in painting, every one of the fifteen meanings ascribed to the word is referable to the Latin *granum*, and not to any of the other roots adduced. Both these exceptions belong to a Gothic radical (in Swedish, *gren*,) signifying a branch or twig, and still extant in the Scottish dialect with the same sense.

The history of the word *grain*, in the sense of a dye, is this: The Latin *granum* signifies a seed or kernel, and it was early applied to all small objects resembling seeds, and, finally, to all minute particles. A species of oak, or ilex, the *quercus coccifera* of botanists, common on all the Mediterranean coasts, and especially in Spain, and there called *coscoja*, (a corruption of the Latin *cusculium*, or *quisquilium*,) is frequented by an insect of the genus *coccus*, the dried body, or rather ovarium, of which furnishes a variety of red dyes. From its round, seed-like form, the prepared *coccus* was called, in later Latin, *granum*, and so great were the quantity and value of the *coccum* or *granum* produced in Spain, that, according to Pliny, it paid half the tribute of the province. It is even said that the city and territory of Grenada derived their name from the abundance of *granum*, *coccum*, or *grain* gathered there. *Granum* becomes *grana* in Spanish, *graine* in French, and from one of these is derived the particular use of the English word *grain*, which we are now investigating. *Grain*, then, as a coloring material, strictly taken, means the dye produced by the *coccus* insect, often called, in commerce and in the arts, *kermes*; but, inasmuch as the *kermes* dye, like that extracted from the *murex* of Tyre, is capable of assuming a considerable variety of reddish tones or hues, Milton, and other English poets, often use *grain* as

equivalent to Tyrian purple. We will now apply this etymology to the interpretation of the passage which Webster cites from Milton, and will also examine all the other instances in which *grain* is employed in the sense of a color by that poet and by Shakspeare.

First, then, the verses from *Il Penseroso* :

"Come, pensive nun, devout and pure,
Sober, steadfast, and demure,
All in a robe of darkest *grain*,
Flowing with majestic train."

Here the epithet "darkest," and the character and attributes of the divinity who is clothed in grain, show that the poet meant, not, as Webster supposes, a mourning black, or a dull, neutral tint, but the violet shade of purple. What a new beauty of imagery this explanation sheds on one of Milton's most exquisite creations!

Coleridge, who, of all English writers, is most attentive to etymology, and most scrupulously accurate in the use of words, in the preface to his *Aids to Reflection*, has this passage, apparently, however, a quotation: "doing as the dyers do, who, having first dip't their silks in colors of less value, then give them the last tincture of crimson in *grain*," thus employing the word with a just appreciation of its meaning in ordinary poetic usage, but assigning to it a lighter shade than the purple or violet, which it evidently designates in the passage cited from *Il Penseroso*. It should, however, be observed, by way of note, that the process of dying, in ancient times, when both grain and Tyrian purple were in use as coloring materials, was nearly the reverse of that described by Coleridge; for Pliny, speaking of the practice of dying with two colors or shades of color, says: "Nay, it will not serve their turne to mingle the abovesaid tinctures of seafishes, but they must also doe the like by the die of land colors; for, when a wool or cloth hath taken a crimson or scarlet in *graine*, it must be dyed again in the Tyrian purple to make the light red and fresh lustie-gallant. As touching the *graine* serving to give tincture, it is red, and cometh out of Galatia, or else about Emerita in Portugal," etc. — *Holland's Pliny*, ix., 41.

Again, in the 11th Book of *Paradise Lost*, v. 243-9, Milton employs the same word to denote still another tone of color:

"The archangel soon drew nigh,
 Not in his shape celestial, but as man,
 Clad to meet man: over his lucid arms
 A military rest of purple flowed
 Livelier than Meliæban, or the *grain*
 Of Sarra, worn by kings and heroes old
 In time of truce; Iris had dipped the woof."

In this passage, a brighter color, approaching to scarlet, is evidently meant. Now, *grain* of Sarra is *grain* of Tyre, Sarra being used by some Latin authors for Tyrus, and *grain of Sarra* is equivalent to *purple of Tyre*, Milton here employing, as I have just observed, the name of the color obtained from the kermes, coccus, or grain, as synonymous with purple of Tyre, which latter dye was the product of different species of shellfish. The Greek *Πορφύρεος* and the Latin *purpureus*, embraced all shades of color between scarlet and dark violet inclusive, because all these hues were obtained from shellfish by different mixtures and processes. In fact, though in common speech we generally confine our use of the English *purple* to the violet hue, yet it is employed poetically, and in reference to ceremonial costumes, to express as wide a range of colors as the corresponding Greek and Latin adjectives.

In describing the "proper shape" of the Archangel Raphael, in the Fifth Book of *Paradise Lost*, the poet uses *grain* in the sense of purple, and gives to it at once the whole extent of its varied significations.

"Six wings he wore, to shade
 His lineaments divine: the pair that clad
 Each shoulder broad came mantling o'er his breast
 With regal ornament; the middle pair
 Girt like a starry zone his waist, and round
 Skirted his loins and thighs with downy gold
 And colors dipp'd in heaven; the third his feet
 Shadowed from either heel with feathered mail,
 Sky-tinctured *grain*."

Those who remember the hues which the painters of the sixteenth century give to the wings of angels, will be at no loss to understand the epithet *sky-tinctured*, which here qualifies *grain*. *Sky-tinctured* is not necessarily azure, for *sky*, in old English and the cognate languages, meant clouds, and Milton does not confine its

application to the concave blue, but embraces in the epithet all the brighter tints which belong to meteoric phenomena. Doubtless he had in his mind the angels that he had seen depicted by the great Italian masters, and chose the phrase "sky-tinctured grain" as embodying, like their pinions, all the gorgeous, spontaneous hues of sunlit cloud, and rainbow, and cerulean vault, together with the richest colors which human cunning had extracted from the materials of creative nature. It is interesting to observe how the brilliancy of the image floating in the poet's fancy pervades the whole passage, and anticipates, by a vague and general expression, the specification of the particular colors which he ascribes to the wings of the archangel; for, in his description of the first pair, which

"Came mantling o'er his breast
With *regal* ornament,"

he, no doubt, meant to suggest the imperial purple, the appropriate cognizance of royalty.

In Comus, (748) we find *grain* again employed as the name of a particular color :

"It is for homely features to keep home,
They had their name thence; coarse complexions
And cheeks of sorry *grain* will serve to ply
The sampler, and to tease the housewife's wool.
What need a vermeil tinctured lip for that,
Love-darting eyes, or tresses like the morn?"

Grain, here, does not refer to the texture of the skin, which is sufficiently indicated by the epithet *coarse*, in the preceding line, but to the color, the *vermilion* of the cheek and lips, which, for those devoted to such humble duties, the enchanter, Comus, thinks may well be *sorry*, or of inferior tint. This interpretation is confirmed by a passage in Chaucer :

"His lippes reed as rose,
His rode is like scarlet en *grayn*,"

rode meaning complexion. And, in the epilogue to the Nonnes Preestes Tale, in Tyrwhitt's edition, Chaucer, speaking of a man of a sanguine complexion, says :

"Him nedeth not his colour for to dien,
With Brazil ne with *grain* of Portingale."

The phrase *purple-in-grain*, applied to the beard, in *Midsummer Night's Dream*, (I., 2,) signifies a color obtained from kermes, and doubtless refers to a hair-dye of that material: —

Bottom. Well, I will undertake it. What beard were I best to play it in?

Quin. Why, what you will.

Bottom. I will discharge it in either your straw-colored beard, your orange-tawny beard, your *purple-in-grain* beard, or your French, crown-colored beard, your perfect yellow.

Again, Webster defines the phrase *to dye in grain*, "to dye in the raw material, as wool or silk, before it is manufactured." That the phrase is popularly misunderstood, and has long been commonly used in this sense, is true; but the original signification is dyed *with grain*, or kermes.

The explanation of this familiar and figurative sense, which is given by the lexicographer as the proper and literal one, is simple. The color obtained from kermes or grain was a peculiarly durable, or, as it is technically called, a *fast* or fixed dye; for *fast*, used in this sense, is, etymologically, *fixed*. When, then, a merchant recommended his purple stuffs, as being dyed in *grain*, he originally meant that they were dyed with *kermes*, and would wear well, and this phrase, by a common process in language, was afterwards applied to other colors, as a mode of expressing the quality of durability. Thus, in the *Comedy of Errors*, (III., 2,) to the observation of Antipholus:

"That 's a fault that water will mend," —

Dromio replies:

"No, sir, 't is in *grain*; Noah's flood could not do it."

And in *Twelfth Night*, (Act I., Scene 5,) when Olivia had unveiled, and speaking of her own face, had asked:

"Is it not well done?"

To Viola's insinuation that her complexion had been improved by art;

"Excellently done, if God did all."

Olivia replies:

"'T is in *grain*, sir; 't will endure wind and weather."

In both these examples, it is the sense of permanence, a well-known quality of the purple produced by the *grain*, or *kermes*, that is expressed. It is familiarly known that, if wool be dyed before spinning, the color is usually more permanent than when the spun yarn, or manufactured cloth, is first dipped in the tincture. When the original sense of *grain* grew less familiar, and it was used chiefly as expressive of *fastness* of color, the name of the effect was transferred to an ordinary known cause, and *dyed in grain*, originally meaning dyed with kermes, then dyed with fast color, came at last to signify dyed in *the wool*, or other raw material. The verb *ingrain*, meaning to incorporate a color or quality with the natural substance, comes from *grain* used in this last sense, and is now very extensively employed in both a literal and a figurative acceptance.

Kermes, which I have used as a synonym of *grana*, or *grain*, is the Arabic and Persian name of the coccus insect, and the word occurs in a still older form, *krmi*, in Sanscrit. From this root are derived the words *carmine* and *crimson*, common to all the European languages. The Romans sometimes applied to the coccus the generic name *vermiculus*, a little worm or insect. *Vermiculus* is the diminutive of *vermis*, which is doubtless cognate with the Sanscrit *krmi*, as is also the English word *worm*. From *vermiculus* comes vermilion, the name of an allied color, erroneously supposed to be produced by the kermes, though in fact of a different origin, and I may add, that *cochineal*, as the name both of a dye which has now almost wholly superseded the European *grain*, and of the American insect which produces it, is derived, through the Spanish, from *coccum*, the Latin name of the Spanish insect. Johrson, and even Richardson, mistake the meaning of *grain*, and ascribe to it the same signification as Webster. Richardson derives it from the Saxon *geregnan*, certainly a wrong etymology, and they both refer to most of the passages I have quoted, as exemplifications of the erroneous definition they have given it. This is a remarkable oversight, because *grain*, as the English for *coccum*, was in very general use in the seventeenth century, and it is only recently that kermes has superseded it. Good exemplifications of this employment of the word will be found in Holland's Pliny, (I., 259, 261, 461, II., 114,) and in many other old English writers.

It will, I think, be admitted, that, in every passage which I have cited in illustration of the meaning of the word *grain*, the knowledge of its true origin and signification gives additional force and beauty to the thought in the expression of which it is employed, and I have selected it as a striking example of the advantages to be derived from the careful study of words, and especially of the light which is thus often thrown upon obscure figurative expressions, as contrasted with the insignificance of the bare fact, that the same word or root exists in other languages. It is, however, rarely the case that a simple, uncompounded word so well repays the labor of investigation, though the analysis of many compound words will be found equally instructive.

The importance of habitual attention to the exact meaning of words, considered simply as a mental discipline, can hardly be overrated, and etymology is one of the most efficient means of arriving at their true signification. But etymology alone is never a sure guide. In passing from one language to another, words seldom fail to lose something of their original force, or to acquire some new significance, and we can never be quite safe on this point, until we have established the precise meaning of a word by a comparison of different passages, where it occurs in good authors.

THE SONG OF THE MOON.

I RISE when the sun its course has run,
And spectral shadows play;
When the earth is laid in a gloomy shade,
And needs my gentle ray.
But I'm hid from sight in the glorious light
Of the bright effulgent sun,
When its golden beams, in glittering streams,
To the joyful earth are come.

I rise in the time when the vesper chime
Is pealing its evening hymn;
When the world around, in stillness bound,
Is seen in the twilight dim;

When the earth is dressed in its ebon vest,
And moistened with falling dew,
In the heavens I'm seen, as a matchless queen,
In my azure home of blue.

The eotter may know, by my own bright glow,
I'm rising to cheer the night,
As gaily I spread, 'round my glorious head,
A halo of solar light ; —
For the deep blue sky, in the realms on high,
Is bright with my liquid beam,
And the clear orbs roll 'round the starry pole,
In the glare of my silver sheen.

I come in the spring, when the gay birds sing
And warble their tuneful notes ;
When the sun's red ray, at the close of day,
On its airy pinion floats ;
When the maiden's song, as she glides along
By the hedgerow dark and drear,
Brings the heart and eye of the passer-by,
To swell with a sigh and a tear.

The bright stars shine, with a light divine,
O'er the woodland and the lea ;
The glad earth smiles, and the far-off isles
Rejoice in the deep blue sea,
When abroad I roam from my airy home,
In a vesture of silver hue,
And scatter my rays, in a thousand ways,
Through the regions of ether blue.

The rivulets flow, in the vales below,
Whose waters in eddies whirl,
When drawing nigh in the star-roofed sky,
My banners of light unfurl ;
And the primrose dips its pale green lips,
In the dew which heaven distils,
When my ceaseless ray, in its silent way,
Is seen on the frost-crowned hills.

COUNTING.

CHILDREN should be taught to count. It is not enough to know that they can say one, two, three, four, etc. This they can do in a majority of cases, before they enter the school-room. They must know how to apply these terms to a variety of things, when taken together in twos, threes, fours, etc. The usual method is to take one thing at a time, and say one, two, three, four, five. In this way, the children, in nine cases out ten, will say that the sixth object, if held before the class, is *six*, because they have just given the *name* six to it. Young pupils have very crude ideas of number, even if they know how to count as far as a hundred before they enter school, and hence it is unwise to presume upon too much knowledge on the part of the scholar at the outset. Every member of a class, therefore, should be taught counting, and that, too, in a method which will serve the teacher as a sure foundation for his future work.

Let him take small objects, such as beans, peas, pebbles, or, — as a young lady recently suggested, because they would not roll about so easily — coffee, and place them upon a large table, if he has such, or upon the floor, and gather the children around him. After one or two brief illustrations of what they are to do, the pupils may be seated at their desks, with a few of these objects in their left hands.

The children must be required to notice carefully what the teacher does with his objects, and do the same with theirs.

He takes up one bean, for instance, and says, take one bean and place it on the desk. They do so. Now say, one bean. Take another bean. How many have you in your right hand? One. How many are there on the desk? One. Place the one in your right hand upon the desk. How many did you then put down? One. Now say two beans. Where are the two beans? Upon the desk. How many of you have two beans upon the desk? All of us. Which is the most, one bean or two beans? Two beans. How many more are two beans than one bean? One more. Put the beans upon the desk in different places. In how many places are they? In two places. How many in each place? One. Put them together. In how many places are the beans now? In one

place. How many in that place? Two. Take another bean in your right hand. How many beans are there in your hand? One. How many upon the desk? Two. Put the one in your right hand upon the desk. What did you do? We put one bean upon the desk. How many beans were there upon the desk before? Two. How many more are there now? One more. Do you know how many there are in all? We do not. There are three. Say that. There are three. How many did you put upon the desk each time? One. When you put one bean upon the desk, what did you say? One bean. When you put another bean with that one, what did you say? Two beans. When you put one bean with the two beans, what? Three beans. Place a bean near the edge of the desk at the right hand. Place two beans near that one toward the left hand, putting down one at a time. How many are there in the first place? One. How many are there in the next place? Two. How many times did it take to put down one bean? One time, or once. How many to put down two beans? Two times, or twice. Put three beans in another place, putting down one at a time. How many beans are there in this last place? Three. How many times did it take to put down three beans? Three times. To put down two? Twice. To put down one? Once. Put your finger upon the first bean you placed upon the desk. Say, this bean is in the first place. How many beans in the first place? There is one bean in the first place. Put your finger upon the bean you next placed upon the desk. Say, two beans are in the second place. How many beans are in the second place? There are two beans in the second place. Put your finger upon the beans in the next place. Say, three beans are in the third place. How many beans are there in the third place? There are three beans in the third place. How many beans are there in the first place? There is one bean in the first place? How many beans in the second place? Two. How many more in the second place than in the first place? There is one more in the second place than in the first place. *Put your finger upon the beans in the different places, as you answer.* How many beans in the third place? Three. How many more in the third place than in the second? There is one more bean in the third place than in the second. Say, in the first place there is one ; in

the second place, there are two, or, one more than one ; in the third place there are three, or, one more than two. Now say, one is one ; one and one more are two ; two and one more are three, putting the beans upon the desk in a new place. How many beans in this new place ? Three. Take another bean in your right hand. How many beans in your right hand now ? One bean. How many beans in the new place on the desk ? Three. Put the bean in your right hand with them, and say, three beans and one bean are four beans. In what place did you put one bean ? In the first place. In what, the two beans ? In the second place. In what, the three beans ? In the third place. In what, the four beans ? We do n't know. In the fourth place. *Repeat questions similar to these concerning the first, second, and third places.* Put another bean in a new place towards the left. How many beans in that place now ? One. Put down another bean. How many now ? One bean and one more, or, two beans. Put down another bean. How many now ? Two beans and one more, or, three beans. Put down another. How many beans are there now ? Three beans and one more, or, four beans. Put four beans in another place at the left hand, placing one bean at a time, and say, one bean ; one bean and one more are two beans ; two beans and one more are three beans ; three beans and one more are four beans ; four beans and one more are five beans.

Proceed in a manner similar to the above, until the number ten is reached, letting the beans in the different piles, from one to ten, remain upon the desk. By this means, the child will obtain some idea of the difference of the concrete numbers.

Before proceeding further, be sure that the pupils understand that when they put down another bean, and say three beans, they embrace in that term, not only the bean last placed upon the desk, but also the two beans previously placed there.

Indeed, they will understand that, if the teacher has been thorough in his work, as the method above indicated presumes.

How many piles of beans upon the desk ? Ten. *The pupils should be required to count the piles as they are formed.*

How many times one bean in the first pile ? Once. How many times one bean in the second pile ? Twice. How many in the third ? etc. Then how many ones in one ? One. How many

ones in two? Two ones. How many ones in three? and so on up to ten?

Give close attention to the last pile or group. How many ones in it? Ten. Now place another bean near this last group, and say, one and ten, or eleven. Continue to place one bean at a time, and say two and ten, or twelve; three and ten; four and ten, etc., to ten and ten. Go through with this many times.

How many groups similar to the large group? Two. How many ones in each? Ten ones. Place your hand upon one of the large groups. Take away all but one bean. How many are left of both groups? Ten and one more, or ten and *one left*. Put the beans back which you took away. Now put your hand upon one of the groups again. Take away all the beans but two. How many remain of both groups? Ten and two more, or ten and *two left*. When we had ten and one more, or ten and *one left*, what did we say? Eleven. When we had ten and two more, or ten and *two left*, what? Twelve. These words mean one left and two left, respectively. When we had ten and three more, what did he say? Three and ten. Ten and four more, etc.? Four and ten, five and ten, six and ten, seven and ten, eight and ten, nine and ten, ten and ten, or two tens. Now say the same without the word *and*. Three-ten, four-ten, five-ten, six-ten, seven-ten, eight-ten, nine-ten, ten-ten. What do you mean by three-ten? Three and ten more. By four-ten? Four and ten more, etc.

We will now make a few more changes in these words, but still retain the same meaning. In another language, the Anglo-Saxon, the word meaning ten was *tyn* or *tyne*, pronounced *teen*. Instead of three-ten, four-ten, etc., you may three-teen, four-teen, and so on up to nine-teen.

What do you mean by three-teen? Three and ten more. Instead of three-ten, you may say thirteen, *thir* being a change in the pronunciation and spelling of the Anglo-Saxon word from which it is derived. *Fif*, in this same language, is the word for five. Instead of five-teen, say fifteen? What do you mean by thirteen and fifteen? Three and ten more, and five and ten more.

How many groups of ten beans each have you? Two. What do you call these? Ten-ten, or two tens. There is a word *tig*, meaning ten, from an old language, the Gothic, and a word *twan*,

sometimes *twen*, meaning two, from the Anglo-Saxon, which together form a new word written *twentig* or *twenti*, from which we get our word twenty. What do you mean by twenty? Two tens. Place more beans, one at a time, near the last group, and say, two tens and one, two tens and two, two tens and three, etc. What may you say instead of two tens? Twenty. Take up the beans just placed upon the desk, and put them down again, one at a time, and say twenty and one, twenty and two, etc., to twenty and ten, or three tens.

Remove the last ten beans and replace them, one at a time, saying, as you do so, by leaving out the word and, twenty-one, twenty-two, etc. Proceed in the same, or similar manner, until the class can count a hundred. It is well to keep the piles from one to ten, as well as the groups from ten to a hundred, distinct, in order that the pupils may obtain a better idea of numbers in the concrete. The terms thirty, forty, etc., will now be easily understood, and a good foundation for future numerical operations, will be begun.

PLEASANTNESS IN THE SCHOOLROOM.

EVERY teacher should diffuse around him the light of a pleasant countenance. This makes the school-room a delightful place, and causes the hearts of the little ones to beat with joy and gladness. Many teachers, however, are rarely pleasant and happy, or, if they are so, seldom *look* as if they were. They do not wear their hearts upon their countenances. I have one or two in my mind, who look, for all the world, as though they were sick at the stomach, or were affected by some very bad odor. A good, hearty, honest laugh never mantled their cheeks. There is a streak of fun in each one of us, and if it gets probed sometimes, we need not be alarmed. We shall learn sooner or later, that there is a great deal of *human nature in mankind*, and that there is as *much in folks* as in *anybody*.

A skilful teacher knows how to manage the wit and humor that comes spontaneously, and will have everything under perfect control. He need not withhold a pleasant joke if one comes bubbling up, but he must not search after it.

A few months since, an individual visited a school on a general exercise day. When he entered, the boys were reading compositions. One of them gave a very amusing account of a poor little pig which he and some of his companions had been teasing, and afterwards had tried to kill, — the wicked fellows. They tied the little creature to a tree, then placed a small cannon about eight feet from it and *fired*. The pig broke away and escaped, much to the surprise of every one.

At the close of the reading, the teacher, who had previously examined the compositions and noted the misspelled words, said, "scholars, do you want to know why Master Henry did n't kill the pig?" "Yes, sir; yes, sir." "Well, then, I'll tell you. He had a very poor *canon*, and that was n't all, he had poor *amunition* too." There was a titter throughout the schoolroom, but in a moment all were still again, and happier for the merriment; and master Henry will probably remember, hereafter, how to spell *cannon* and *ammunition*.

TRAINING AND EDUCATION.

It is by establishing a fixed relation between an impression on the sensorium and the action required, that we train animals; and we effect this by repeating the impression until the action readily follows it. We do not reason with brutes. Since there is a fixed relation between an impression and the resultant action; the one training the brute, seeks to isolate the impression from all others, and he will be skillful in his business in proportion as he is able to effect this. The successful horse tamer brings but one impression to bear at a time. The stubbornness of the brute, is often only the reflection of the blundering of the rational being, in respect to the number and relation of the impressions to be made. But there may also be a want of susceptibility to the impressions on the nervous system. To explain this fully would carry us too far away from our subject, nor have we space for it. To a certain extent this system of training must be adopted in regard to children, for the involuntary powers of our nature are more active in our earlier years, than are our voluntary powers. Yet this training should

not be carried to so great an extent as is the practice in our schools, or rather it should not be carried out in the mode now too often used. While we have elements common to us and the brutes, we are yet not brutes, and the object in educating a child is unlike that in training a brute. In the one there is an intelligent will, designed to control all the other faculties, in the other there is none. The object of education is to enable the child's will rightly to control himself. The object in training the brute is to subject his powers to the will of his master. The only object in subjecting the child to our will, is incidental to the work of subjecting him to his own will. A well-trained family or school is, therefore, the opposite of a well-educated one, and the object attained in it, would be highly beneficial in domestic animals, but injurious to children. The popular system of education, or rather popular sentiment, has more regard to the former than the latter, and the teacher who establishes most completely his control over the pupils, is reckoned far more successful than he who has established the control of the pupil over himself. The pupils of the former will appear far better on examination than those of the latter, to committees who look upon promptness, precision, and regularity, as the chief excellences, and who judge of the performances of voluntary and independent agents, as they would of a machine. And, indeed, they will do very well so long as they are subject to the control of the master, for *teacher* he is not; but let them go out into the world, and their want of self-control, education, becomes obvious. Not to train a child at all, is hardly so bad for him as to subject him to the control of another, without carefully calling out his own power of self control. The sons of many a strict father, who *trained* them to be models of propriety while under his control, are the first to go astray when thrown on their own resources, for they had only obeyed a will not their own, and had never had their own wills educated to a proper self-control. The process of education must always be a failure in a greater or less degree in some persons, for voluntary agents can always choose wrong. Hence a school or a family in which education is going on will present some irregularities, while one which is being *trained*, may be made to go like clock-work. The training of the soldier is not designed to fit him for a general, but to make him the machine of the master-

mind. But in education we aim to make generals, not soldiers, for success in life requires the same qualities which insure success as a general. The noisiest school, therefore, in which pupils are taught self-government, and self-use of their faculties, is infinitely preferable to the stillest school in which the will of the master takes the place of the will of the pupils in preserving order and securing study. We boast of our self-government, and applaud the teacher who establishes the most abject submission of the pupils to his own will. We talk much of our rights of freemen, and insist that teachers shall train up our children under the principles of despotism. But fortunately we seldom succeed in this to any great extent, hence the order in many of our schools is usually reported bad by committees, and the pupils have some chance to exercise self-government, or what is sometimes better, to learn a lesson from their failure to exercise it. The brute is safe when well trained, because he is then ready for the will of any one; but a child is safe only when *educated*, and least of all when simply trained. The susceptibility for training in the brute, differs essentially from a child's susceptibility for education. The child may be trained like the brute, but his education is a matter wholly above that, and belongs to him by virtue of faculties which the brute does not possess. The teacher who *educates* his pupils, will have the pleasure in after life of seeing his labors still bearing fruit in his pupils, while he who trains his pupils will soon find them following other instructions than his own. To start a crooked shoot right, is far better than to tie it up to a stake, for that which is crooked in mind and heart cannot be made straight in a day, nor a year, so that it will keep straight of its own accord. It is better to have your pupils stand well ten years after they have left you, than to make a show at the close of term, at the expense of their true education.

I. H. N.

"FROM the darkest night of sorrow,
From the deadliest field of strife,
Dawns a clearer, brighter morrow,
Springs a truer, nobler life."

— *Exchange*.

EXCELLENCES *VERSUS* EXCELLENCIES.

SHALL we use these words indiscriminately, or shall we indicate a distinction in their use by a difference in the spelling? The latter seems to be the true mode. Without any doubt, they originally meant one and the same thing, namely superiority, from the Latin *excellētia*, which is derived from *excello*, I raise, or elevate. We mean, generally, by the word *excellence*, superiority in a great degree, and also noble qualities. By *excellency*, and especially by *his excellency*, was meant, originally, a person who possessed noble qualities, and who, for that reason was selected as ruler or ambassador. Hence, we now more usually employ it as a title. If the word is used as a title in the singular, it should be so used in the plural. Now, if we apply the usual rule for spelling, we shall have, in the plural, *excellences*, meaning qualities, and *excellencies*, referring to titles of honor, or to individuals possessing these titles.

The difference in the use of these words is illustrated in the following sentence: Their Excellencies, the Governors of Maine and Massachusetts, have examined the work, and find it possesses many excellences.

THE STAR-SPANGLED BANNER.

IN 1814, when the British fleet was at the mouth of the Potomac River, and intended to attack Baltimore, Mr. Key and Mr. Skinner were sent in a vessel with a flag of truce to obtain the release of some prisoners the English had taken in their expedition against Washington. They did not succeed, and were told that they would be detained till after the attack had been made on Baltimore. Accordingly, they went in their own vessel, strongly guarded, with the British fleet as it sailed up the Patapsco; and when they came in sight of Fort McHenry, a short distance below the city, they could see the American flag distinctly flying on the ramparts. As the day closed in, the bombardment of the fort commenced, and Mr. Key and Mr. Skinner remained on deck all night, watching, with deep anxiety, every shell that was fired. While the bombardment continued, it was sufficient proof that the fort

had not been surrendered. It suddenly ceased sometime before day; but, as they had no communication with any of the enemy's ships, they did not know whether the fort had surrendered or the attack upon it been abandoned. They paced the deck the rest of the night in painful suspense, watching with intense anxiety for the return of day; at length the light came, and they saw that "our flag was still there," and soon they were informed that the attack had failed. In the fervor of the moment, Mr. Key took an old letter from his pocket, and on its back wrote the most of this celebrated song, finishing it before he reached Baltimore. He showed it to his friend, Judge Nicholson, who was so pleased with it that he placed it at once in the hands of the printer, and in an hour after it was all over the city and hailed with enthusiasm, and took its place at once as a national song:

The words are familiar to most, if not all, of our readers, and therefore we do not publish them. The verse recently added by Oliver Wendell Holmes, is not so familiar, and we give it a place:

When a land is illumined by liberty's smile,
 If a foe from within strikes a blow at her glory,
 Down, down with the traitor that dares to defile
 The flag of her stars and the page of her story!
 By the millions unchained when our birthright was gained,
 We will keep her bright blazon forever unstained!
 And the Star-Spangled Banner in triumph shall wave
 While the land of the free is the home of the brave!

Dwight's Jour. of Music

ORAL LESSONS.

BY PROFESSOR WILLIAM RUSSELL.

I. — Language.

QUES. How many of this class have seen a menagerie? What is a menagerie? ANS. A collection of animals. QUES. Who have seen an ourang-outang? What does it resemble? ANS. A man or a boy. QUES. Was the one you saw quite like a man? ANS. No; his feet were like hands. QUES. What things did he do that made him resemble a man, more than any other animal does? ANS. He stood up, and walked on two feet. QUES. What does a man do

that the ourang-outang can not do? **ANS.** He speaks. **QUES.** What other words do we sometimes use, when we mean *speaking*? **ANS.** Speech, language. **QUES.** What is the use of language? **ANS.** To tell what we think. **QUES.** What other word do we sometimes use when we mean *thinking*? **ANS.** *Thought*. **QUES.** May we not say, then, that language expresses thought?

II. — *Thoughts — Ideas.*

QUES. What does language express? **ANS.** Thought. **QUES.** What is a thought? **ANS.** Something in our mind. **Q.** Is it one thing, or more than one thing? **ANS.** Sometimes one, sometimes more. **QUES.** When I am lying awake, in a cold winter night, and hear something soft falling all the while, on the window-panes, and I think it is not hail, because it does not make a rattling sound, and I think it is not rain because it does not sound like that, what do I think? **ANS.** You think it is snow. **QUES.** I might say, then, to any one who happened to be near, "I think snow is falling;" or, if I felt sure of it, I might say, "Snow is falling." What is in my mind then, — what is my thought? **ANS.** You think that snow is falling. **QUES.** How many things are in my mind then? **ANS.** Two, — snow and falling. **QUES.** Are there not more? Think again, — "snow falling," "falling snow." This is not all that I said, when I told somebody, "snow *is* falling," What is the use of "*is*," here? **ANS.** It *tells* that snow is falling. **QUES.** Yes; if I only say, "snow falling," or, "falling snow," I do not *tell* anything. When I think, then, that snow is falling, are there not three things in my mind, *snow* and *falling*, and that I think it *is* falling? To make the whole thought, then, how many things must we have in the mind? **ANS.** Three. **QUES.** If I say, "rain is falling," how many? "Wind is blowing?" "Morning is dawning?" "Clouds are passing?" **ANS.** Three. **QUES.** A whole thought, then, is made up of how many parts? **ANS.** Three. **QUES.** Do you know a name for these parts? **ANS.** No. **QUES.** When there is but one thing, or one part of a whole thought, in the mind, we call it an *idea*. So, when I think that snow is falling, I have an idea of snow, an idea of *falling*, and an idea that it *is* falling; and these three ideas make the whole thought. How many ideas are there in each of these thoughts, — rain is falling

wind is blowing; morning is breaking,—clouds are passing?
 ANS. Three. Can you mention them? Do you observe that, in every one of these thoughts, there is something that we are thinking of, something that we think *about* what we are thinking of, something that tells us that we *do* think thus about it? In the thought, snow is falling, what are we thinking of? ANS. Snow.
 QUES. What do we think about it? ANS. That it is *falling*.
 QUES. What shows that we do think thus about it? ANS. We say it is *falling*.

III. — Propositions, — their parts.

QUES. What did you say is the use of language? ANS. To express our thoughts. QUES. If we wish to understand and study language, then, what must we do? ANS. Understand our thoughts. QUES. How may we learn to understand our thoughts? How do we learn to know flowers? ANS. By examining them. QUES. Can we examine our thoughts? ANS. We cannot see them, but we can think about them. QUES. Do you wish to know what we call a thought, when we are examining it? We call it a "*proposition*." Can you tell me what the word *proposition* means? It means *placed before*, — something placed before the *mind*. What name, then, may I give to this thought, snow is falling? ANS. A proposition. QUES. To this? Rain is falling. To these? Trees are growing. Flowers are blooming. Birds are singing. Boys are playing. Summer is warm. Winter is cold. James is reading. John is listening. Q. Can you give other examples of propositions? Can you find any in your reading-book? QUES. When we wish to speak about the different *parts* of our thoughts, it would be convenient, would it not, to have names for all of them? Thus, instead of saying about one of the ideas in a thought, that it is what we are thinking of, would it not be more convenient to name it by one word? Would you like, then, to know the name we give to the idea which we are thinking of? We call it the "*subject*," because it is the *subject* of our thought. What name do we give to what we are thinking of? ANS. The subject. QUES. Can you tell me the subject in these propositions? Snow is falling; Rain is falling, [etc.] ANS. Snow, rain, [etc.] QUES. Would you like to know the name which we give to the idea that we have

about the subject of our thought? We call it the *predicate*, because it *predicates*, or tells, what we think about the subject. Can you mention now the predicate in each of these propositions:—Snow is falling, [etc.?] ANS. "Falling," "blowing," [etc.] QUES. Can you mention the predicate in these propositions? [additional examples.] QUES. Would you like to know the name which we give to the fact that we *do* form of the subject the idea in the predicate? Because it connects the predicate with the subject, we call it the "*copula*," or connective. Can you mention the copula in each of these propositions. Snow is falling, [etc.] ANS. "*Is*," in all of them.

THE LANGUAGES.

It is a common mistake to suppose that the study of Latin is useless, because it is no longer a spoken tongue, and has even ceased in a great measure, to be the vehicle of science and learning. Nor is it chiefly for its literature that we should study either the Latin or the Greek, unequalled as the latter is for the wealth of its literature. The mental discipline is what the pupil needs, and what the study of another language than his own best affords him, especially a language regular and fixed, and incapable, because unspoken, of further change in its grammatical forms. The effect of translating from another speech is the best stimulus to thought, and a knowledge of our vernacular. Of course the study of Latin can be carried too far; we would not have our children waste their time in writing bad hexameters, or reading useless authors, but there is little danger of excess in that direction. I could wish that all the pupils in the High School, learned, at least, the rudiments of Latin, and that half of them should go through the common text-books. Beyond this few will go, and yet there are fair fields beyond to which the studious few ought to have access.

A. B. ALCOTT.

THE noblest study of mankind, is man.

HINTS FOR THOSE WHO NEED THEM.

MANY teachers are too inactive. There is but little apparent life in the school, and the exercises drag. The teacher need not, however, be in a constant hurry and excitement, moving continually about the room, without any object in view except to be stirring. Too much movement tends to tire and confuse. There should be activity without bustle. The teacher should not feel in duty bound to be constantly on his feet, for fear of being called lazy if he do otherwise. He should know when to stand, and when to sit, and do this with the consciousness of exercising his own independence. His voice should not be in too high a key. This is a great fault with many. It is absolutely painful to hear the tones, "so petulant and shrill," of many a teacher. If the fault was confined to the individual, the case would be less deplorable; but the children learn to imitate, and soon there is a chorus of unnatural voices. The teacher's intention is good. He desires to bring out full, clear tones, and make the pupils "speak up;" but the means are not commensurate with the object.

If a person is not aware of speaking in an unnatural voice in the schoolroom, let him ask a friend to visit his school and notice anything that may be peculiar to him in voice or manner. If some such method were pursued, many of the defects, now easily seen, would be removed, and better models would be placed before the pupils.

One of the most successful female teachers in the State, not long since, requested an individual who happened to be present at one or two of her exercises, to tell her if he discovered anything that was peculiar or disagreeable in her manner or mode of address, or indeed in anything that was connected with her work. There was much frankness in her request, and the stranger was induced to remark that he had been exceedingly interested in the exercises to which he had listened, and especially in the manner in which the subjects had been presented. He had seen and heard much to commend as excellent, and, as she had been frank with him, he would be equally frank with her. He then stated, or rather illustrated, a few attitudes which she assumed every two or three minutes, during each of the recitation-hours. She had never

thought of the matter before, but then seemed to see herself, as in a glass, going through those same movements, which had been her habit for several years, and wondered no friend had ever told her of what must have been so unpleasant to both visitors and pupils. To her honor be it said, she immediately commenced a rigid self-discipline, and, in a short time, the bad habit was overcome, and she now possesses an ease and grace of manner that are truly pleasing.

Pupils are often allowed to hold their books in the right hand. This is a bad practice. How awkward it looks to see a minister thus holding his book! A taste should be cultivated and a habit formed, in this respect, in early life. If this were done to any considerable extent, we should not see so many as we now do, who seem almost devoid of taste.

The members of a class, during recitation, should be made to stand still; constant motion is unnecessary, and ought to be prevented. If the class is allowed to sit, it should be required to *sit still*. This doing neither the one thing nor the other is bad in theory and not safe in practice, and is often the precursor of a multitude of evils, which the teacher may wish to remedy but cannot. The only prudent course is to check it at the outset, and require prompt obedience in every little thing, as a paramount duty.

A teacher should not fall into the habit of asking a question and accepting something that is akin to the answer, but not *it*. No matter what the question may be, that question, and no other, should be answered. This is especially important in the Primary Schools, where the children are young and need every instrumentality to aid them in securing accuracy and thoroughness.

Many young teachers do not hesitate to sit wherever they can find a place, whether that be a chair, a desk, or anything else that offers an opportunity. This is a bad habit, and should be immediately relinquished. The effect upon the pupils is very injurious. Take a seat where persons are expected to sit, and no where else. A gentleman called at a schoolroom not many months since, and found the teacher sitting on a very low, dirty platform, while conducting a recitation. Before the close of his visit, she had occupied several other places almost as undesirable. It may not be wrong to state that many teachers fail of securing good appoint-

ments mainly on account of some bad habits such as these, and many more that might be mentioned. Too much care cannot be taken of one's self, if he is to stand before discerning pupils as a guide and teacher. The very tones and gait of a teacher will be, more or less, imitated by young children, and they will, in a short time, acquire that which cannot be eradicated in months or years.

Use every exertion to keep the schoolroom clean, as well as the stairs and halls. Nothing can be well done without this precaution. The general tone and character of a school can be determined, to a very great extent, by observing the degree of neatness that prevails. A high state of morals, where much dirt exists, cannot be secured.

THE BELLES.—A PARODY.

Hear the merry laughing belles,
 Lovely belles.
 What a world of happiness their tittering foretells!
 How they giggle, giggle, giggle,
 In the silent hour of night,
 Till their swelling bosoms thrill,
 With a constant titter still,
 And a rapturous delight,
 Keeping time, time, time,
 In a sort of jocund rhyme,
 To a pleasant titulation that so innocently swells,
 From the belles;
 From the laughing and the giggling of the belles.

Hear the young and joyous belles,
 Loving belles.
 What a world of pleasantry their witchery foretells!
 In their half-approving glance,
 How the trembling lovers dance!
 From their sweetly sounding notes,
 All in tune,
 What a thrilling ditty floats
 To the love-sick swain that listens, while he gloats
 On the moon.
 Oh! from out their beating hearts,
 What a gush of sympathy immediately starts!

How it swell!
 How it dwells
 On the future. How it tells
 Of the feeling that impels,
 To the making, and the taking
 Of the belles, —
 To the loving and the wooing of the belles.

Hear the old, forsaken belles,
 Angry belles.
 What a tale of misery their petulancy tells!
 In the startled hour of night,
 How they scream out their affright!
 Too much mortified to speak,
 They can only shriek, shriek,
 All in vain,
 In a clamorous appealing to the mercy of the men,
 In a mad expostulation to the dear unmarried men;
 Screaming higher, higher, higher,
 With a desperate desire,
 And a resolute endeavor,
 Now, now to be, or never,
 The wife of a long loved swain.
 Oh! the belles, the belles,
 What a tale their terror tells
 Of despair!
 How they shriek, and yell, and roar!
 What a screaming they outpour,
 On the bosom of the palpitating air;
 Yet the air it fully knows,
 By their screeching,
 And beseeching,
 How their anguish ebbs and flows;
 Yet the ear distinctly tells,
 By their jangling,
 And their wrangling,
 How their anger sinks and swells,
 By the sinking, and the swelling, in the anguish of the belles,
 Of the belles,
 By the sighing, and the dying of the belles.

THE words for thimble and glove, in the German language,
 mean finger-hat and hand shoe.

ONE METHOD OF TEACHING ELEMENTARY
GEOMETRY.

SINCE geometry deals with figures in space, the first thing to be done in teaching the science, is to give the class an idea of space itself; then, by well-directed questions to bring out the truth that we can think of nothing material, which is not contained in space, and which does not occupy space, *i. e.*, have length, breadth, and thickness. Speak of the planets as moving in space of our earth; then request the class to think of smaller objects as occupying space. When they understand that material things must have extension, the exercise may be conducted somewhat in the following manner:

TEACHER. Can you think of some object as small as the point of the finest needle, which has no length, breadth and thickness? CLASS. We can not. T. Why not? C. Because anything material must have extension. T. (*holding before him a pointer.*) I want you to think of a point just at the end of my stick. It has no length, breadth or thickness, but only a place in space which we will call its position. It is a point in space. (Pausing a moment.) Can you think of it as well, if I remove the stick? C. We can. T. (*dropping the pointer.*) Now, what have you in mind? C. A point in space. T. Has it any length? C. It has not. T. Any breadth? C. It has not. T. Thickness? C. It has not. T. *What* has it? C. Position. T. (*raising the pointer.*) Now think of another point just at the end of the stick, and at a little distance from the first. (*lowering the pointer.*) What have you in mind? C. Two points. T. What one element have they? C. Position. T. Now think of those two points as joined by a line. What have you in mind? C. Two points and a line. T. Has it length? C. Yes. T. Breadth? C. No. T. Thickness? C. No. T. Think of two other points directly under the first and second, and imagine all these points joined by lines. Of how many lines and points are you thinking? C. Four lines and four points. T. These lines enclose a portion of space which we call a surface; has it any length or breadth? C. It has. T. Has it any thickness? C. It has not. T. Then if I take the surface off anything, the table, for instance, what will remain? C. The table.

In a like manner the teacher may show what is meant by a solid in space. Then he should represent upon the board points and lines, and draw from the class the reason why they are not the real points and lines. If they have followed carefully the previous illustration, they will not fail to see clearly the distinction.

Illustrations of the various kinds of lines will follow, and, at the same time a demonstration that a straight line is the shortest distance between two points. Then the teacher may explain the construction of the angle, showing that its size does not depend upon the length of its sides, but upon the difference of direction. After speaking of the angle in general, draw lines perpendicular to each other, and explain why the angles they formed are called right angles, not forgetting the derivation of the term *adjacent*.

To illustrate the obtuse and acute angles, the Latin words *obtundo* and *acus* should be given with their meanings, and the application of the derived terms to those angles. Then call the attention of the class to complements of numbers, and show that the right angle corresponds to the unit of a decimal denomination, hence the difference between any angle and a right angle is called its complement.

The next step will be the representation of circles and arcs. With these elements firmly fixed in the mind of the class, the teacher may proceed to more difficult illustrations quite rapidly, and with perfect confidence.

F. A. R.

IN the April number, G. A. W. speaks of his system of examination, as the only way in which a school can be kept in a "healthful working spirit." Let me ask does this lead to study for the sake of knowledge, which would be a "healthful" action, or does it lead to study from *emulation* merely, as he says of his teachers? The latter is as healthful as if the children should *eat* for the same reason.

MRS. GRAMMAR'S BALL. We respectfully submit whether the "*dunce*" was not one of the managers of the ball, when it set *either* and *neither* to waltzing with *or* and *nor*? *Either* and *neither* are not conjunctions.

I. H. N.

Resident Editors' Department.

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SCHOOL REPORTS.

A LARGE number of the recent School Reports of the cities and towns in Massachusetts have been placed on our table. To the gentlemen who sent us these Reports, we present our thanks. We shall be pleased to receive a Report from every town in the State.

If our limits permitted, we should be glad to make a careful review of the Reports before us, pointing out the peculiar excellence of many, and the glaring defects of some. All that our space permits us to do, is to call attention to some of their prominent features.

No citizen of Massachusetts can read the reports annually prepared by her School Committees, without a feeling of pride. A great majority of the Reports are remarkable for their correctness of style, for the wisdom of their counsels, and for the ability with which they discuss all questions relating to the education of the people.

The Reports usually consist of two departments; one relating to the actual condition of the schools, the other to the general discussion of educational topics.

It appears that four different methods are adopted to ascertain and report the condition of the schools in the several towns, namely: 1. The schools of a town are distributed among the members of the Committee, each member being required to report concerning the schools assigned to him. 2. A certain branch of study is assigned to each member, and he examines all the schools in that branch. 3. A small sub-committee examine all the schools in all the branches taught. 4. One person, duly appointed superintendent, makes frequent examinations of all the schools, and reports their condition.

1. The first of these methods is open to grave objections. It is unequal, and therefore, unjust in its operations. The several members of a Com-

mittee judge a school by very different standards. Differences in education, in temperament, in views of the objects of education, lead to wide differences in the estimate of schools. One member admires military precision in all school movements, another prefers freedom of action; one demands fluency of utterance, another prefers evidence of independent thought; one admires show, another wants substance. A man of little education is likely to estimate a school too favorably, while the man of extended knowledge often judges too harshly. In consequence of these and similar differences among the gentlemen of Committees, gross injustice is often done to schools and teachers. In reports prepared by the first method, we have known the poorest schools and teachers to receive extravagant praise, while those that were really the best have been sharply criticized. In one case the examiner judged from a low standard, in the other from a high one.

Persons who are interested in a particular school, whether teachers, parents, or pupils, are jealous of the good name of their school; and if its condition is to be publicly announced, in connection with that of other schools, they have a right to demand that all the schools shall be tried by the same standard; and this, certainly, cannot be done, unless all the examinations are made by the same persons, and conducted on the same principles.

2. The second method of examining schools is less objectionable than the first. It is more likely to do justice to all parties. The same mind measures the success of all the schools of a town in a particular branch of study; and so far as that branch is concerned, is able to make just comparisons. And yet this method may not always operate impartially. Nearly every teacher is more successful in one department of instruction than in others. Thus one teacher excels in teaching arithmetic, another in grammar. Now suppose that the examiner in arithmetic be exceedingly severe, while the examiner in grammar is lenient. The former teacher will, probably, get comparatively little praise for his grammar, and poor commendation, if not decided blame, for his instructions in arithmetic. The latter teacher will be blamed in the department of arithmetic, but will receive flattering commendation in that of grammar. The two teachers are, upon the whole, equally deserving, and yet, the report thus prepared, is more favorable to one than to the other, and is therefore unjust.

This method is objectionable, also, because it ignores the general appearance and the moral tone of schools. Lessons may be well recited; the drill exercises may be thorough, so that the examiner, in a given study, can find no fault with the class performances; and yet the prevailing spirit of the school may be hurtful, — the means of enforcing order and of obtaining the proper amount of study may be vicious, and the moral and physical welfare of the pupils may be sacrificed to their intellectual cul-

ture. If each examiner be responsible for a report only upon a specific branch, the great interests just mentioned will probably be wholly disregarded.

3. The third method named is far superior to those already considered. The objections to those do not bear against this. Indeed, we think of but one defect in this. It is difficult to find several *competent* members of a committee who are able and willing to devote to the schools the time requisite for their thorough examination, so often even as once in each term. Now, to judge a school fairly, frequent examinations must be made. A single examination is a poor test of any school. Every teacher knows that some days everything, from some inexplicable reason, goes wrong. An evil spirit seems to have possessed the schoolroom, resolved to reign at least one day. Woe betide the teacher, if on such a day the Committee make their appearance. The contrast between the appearance of one school on one of its lucky days and that of an equally good school on one of its unlucky days is great; and a report based on such contrast must be unjust.

4. In several cities and towns of the Commonwealth, gentlemen of large experience as educators have been appointed to superintend the schools. They devote their energies to the interests of the schools. Having had experience as teachers, they know where to look for excellences and for defects. They know how to appreciate the numerous difficulties which embarrass teachers, and how to estimate the good work accomplished. They are able to give safe advice wherever it is needed, and, coming from men of experience, their advice is likely to be respected. They examine all the schools under their supervision frequently and thoroughly, and are thus prepared to render exact justice to all parties.

This method of examining schools, and supervising their interests, is, in our opinion, superior to all others. We have not room at present to discuss its merits, but will simply remark that a work which is made the daily occupation of one competent man is more likely to be well performed than it would be if left to the occasional services of several less competent men.

A word in regard to a prominent feature of nearly all the Reports before us. They seem to have been written upon the idea that not only the good but all the bad qualities of schools and teachers should be laid before the public. In some cases, it is impossible to avoid the conclusion that the writers have been influenced quite as much by a regard for their own reputation as keen critics, as by a conscientious concern for the interests of the schools.

We suppose that no one will deny the soundness of the proposition, that, *if a teacher is fit to be employed in a school, he ought to be encouraged and sustained by the Committee*. If he have faults, the Committee ought to point them out to him privately, and aid him in correcting them. If the

faults are serious, and cannot be removed, the teacher himself should be removed. But if his merits are such as to warrant the Committee in retaining his services, is it wise, nay, is it not cruel, to add to his many discouragements by exposing to the public his alleged deficiencies? If the public are informed that a teacher's instructions in any department are unsatisfactory, or that his discipline is objectionable, his influence over his pupils and his position in the community are, of course, weakened. Many a time have we seen a faithful, laborious teacher utterly disheartened by reports which did nobody any good, but did him and his school great harm. In every neighborhood, there are persons who are always ready to find fault with a teacher; and the more faithful he is, the more fault they find. When persons of this sort are fortified by an unfavorable school report, what can follow but trouble and discouragement for the teacher? To do any work well a man must work cheerfully; but how is it possible that cheerfulness shall reign in the mind of a teacher who knows that, in every house in the town, as well as in the hands of many of his fellow teachers in other places, is an official document which proclaims that, in one respect or another, he has failed?

We believe in the necessity of holding teachers to a strict accountability. We ask for them no favors. But, when we see the reputation of teachers so carelessly treated as it now too often is, we are constrained to say emphatically, that this system of criticising teachers is *wrong*, and *ought to be abandoned*.

PUBLIC AND SECTARIAN SCHOOLS.

For nearly twenty years we have observed the efforts made by the Jesuits, to get control over the educational affairs in Europe and America. While their phases and forms differ widely, according to localities and circumstances, their aim and spirit remain the same. We will not dwell now on late historical events bearing upon education, which have occurred in Belgium, Switzerland, parts of Prussia and Saxony, but confine ourselves to facts which occur before our own eyes. The principals of American liberty are in direct opposition to Jesuitism; yet no country has thus far offered a riper field for the harvest than America. While professing liberty, we have been leaning for some time towards the other side; while intending to serve God, we have shaken hands with Mammon; a superficial practicability has often been preferred to solid thoroughness; required vigilance has given place to carelessness, and a conscientious toleration to a lazy indifference.

The Educational reform, which started some thirty years ago in our

Eastern States, rested upon so sure a foundation, and swept all the Northern States with such irresistible power, that Jesuitical resistance would have been foolishness. No sooner, however, had the principles of free schools become established laws, and fixed facts, when the Protestant Bible was stricken from the list of text-books. Gradually, the reading of the Scriptures, or the repetition of the commandments, at the beginning of the school, was objected to as an infringement of the right and religious conscience. Many Western States yielded to this demand, and excluded all religious exercises from the schoolroom. California, having gone through these stages, seems to be most advanced for another step. Consequently the public schools are condemned because "no religion is taught in them." "Good Catholics cannot, in conscience, permit the faithful to ruin their children by sending them to dens of vice and heresy. Moreover, a Church canon requires, that all children shall be made acquainted with the catechism, formularies and doctrines of the Church." We do not think that any hope is entertained by the leaders of this movement to carry their measures this year. The passage of a proper bill is probably assigned for some future time. Public sentiment is not ripe for it to-day; but the way is to be prepared by agitation. Politicians must take their cue, and learn that "the church has power."

But to the point. Mr. Montgomery has presented a bill in the Assembly, the principle features of which are as follows:

Nothing of a sectarian character shall be introduced in any school established under the provisions of this act, and no school disobeying the provisions of this law shall receive a share of the public school funds. "No religion shall be taught therein, unless such be the will of such parents or guardians." "Whenever said parent, or guardian, male or female, shall object, in writing, to the principal teacher of said school, to the religious instruction given therein, upon such objection it shall be the duty of the teachers of said school to give no religious instruction during five successive hours of secular education, and to allow said child to retire from school before any religious instruction be commenced."

The number of thirty scholars is required for the formation of a school.

"On the first Thursday after the formation of said school, and on the last Thursday of January, of every year, the parents and guardians of the pupils of said school shall meet at a time and place publicly announced, at least ten days previously, by the State Superintendent of Public Instruction, and shall elect from among themselves, a President, Treasurer, Superintendent, and Secretary, who shall be the Trustees of said school for one year, and until their successors are elected and qualified. Said Trustees shall appoint, or remove, the Teachers, shall superintend the school, shall cause a regular roll to be kept, and shall send to the State Superintendent

of Public Instruction a formal application that said school be enrolled among the public schools of the State at its first organization."

On this point, the *Pacific* says: This is virtually a close corporation clause. However heavily the public may be taxed for the support of these sectarian schools, no one has a voice in the election of trustees or the appointment of teachers, except the parents and guardians of the scholars in said schools. Parents who may themselves pay no taxes, not even to the amount of a single dollar into the State treasury, are constituted the sole and exclusive directors of schools wholly supported by public money; by the money of others.

A close examination will show that these persecuted (?) friends of sectarian education, try to inaugurate a system ten times more oppressive and exclusive than the one of which they complain.

We cannot close this article without making a few extracts from a pamphlet, "*Common Schools in the United States*," which has been published and widely circulated in California. Comments are unnecessary.

"Mere instruction in reading, writing, arithmetic, geography, and book-keeping, will not train the pupil to self-denial, to virtue, and to the government of the passions. Such a system might do well enough for Pagans; it is certainly totally *unfitted to Christians*. It would develop—and it has already developed to a fearful extent in this country—that characteristic element in the morals of Pagan society, which Horace satirizes in his *Ars Poetica*, as the one most prominent in the Roman youth of his day; *post nummos virtus*—*after money, virtue*. Our youth are practically trained up under our Common School system, to make money honestly if they can, but at all events to make money."

"The frightful increase of immorality among the youth of the rising generation, especially in that portion of the republic where the Common School system is most fully carried out—as in New England—proves that there is something radically wrong in our educational system; so very wrong indeed, that the future stability of our country is thereby greatly endangered."

"Now our system of Common School education proceeds precisely on the principle of practically suffering the passions of childhood and youth to take almost any development which an evil nature may bring about; trusting to more mature age and reflection to work a change for the better, after evil propensities will have acquired an almost herculean strength. A more thoroughly mischievous principle was never broached, nor attempted to be carried out in a Christian community."

The pamphlet concludes thus: "If the Common Schools of the country be managed elsewhere as recent developments have proved to be the case in New York and Boston, it may be fairly inferred that there is something radically wrong in the whole system, or what amounts to the same thing, in its practical working. From what we have said above, the entire organization of Common Schools in this country is based upon erroneous principles, subversive of parental rights and the liberty of the conscience;

and hence we need not be at all surprised to find that it is working badly, and that the public are beginning to discover its evil influence on the morals of the rising generation. How can an evil tree bring forth good fruit? The frightful increase of crime, especially in our large cities, where the system is most fully carried out, should of itself open the eyes of all men who have the good of the country at heart."

SUNDRIES.

SOME persons, and among them teachers, expend so much of their zeal and energy in getting ready to do a thing that they have none left for doing it. Like Washington Irving's Dutchman, they will run three miles to jump over a hill, but, when they reach it, are so much out of breath, they are obliged to sit down and rest, and then to walk quietly over it.

An applicant for a license to teach, in Ohio, defined *pedagogue*: "An unruly person; one who thinks too much of himself." We hope he did not receive the certificate, lest he might have felt it his duty to have verified his definition.

The newspapers sometimes present us remarkable items. A Columbus paper, in its account of the Perry celebration at Cleveland, says, "the procession was very fine, and nearly two miles in length, as was also the prayer of Dr. Perry, the chaplain." — A Canada paper reports one of the Provincial mayors, in his address to the Prince of Wales, as follows: "In addition to this, his worship had to say that a procession of Orangemen, with dress or badges half a mile long, was awaiting his Royal Highness at the landing-place." — A Boston paper puts in the hands of each of the soldiers in a certain Georgia fort, "a breech-loading carbine, throwing, in the hands of an expert marksman, sixteen rifle balls a minute, a Colt's revolver, and a sabre."

An amusing anecdote is related of an American in Germany, who asked a German professor for an explanation of a statement he had made. The German's exposition was more unintelligible than the original statement. Question followed question, till at last the German, losing all patience with his American friend, exclaimed with emphasis, "Mine Gott! forgive Christopher Columbus for ever discovering America."

Teachers, as well as preachers, sometimes miss the mark by saying too much, — confusing their listeners, rather than enlightening them. An eminent preacher took for his text, "The fool hath said in his heart, There is no God." He dwelt the usual time upon the subject, and proved, as he thought, to everybody's satisfaction, that there must be a creative power,

and that that creative power is God. Judge of his surprise when, after the services, one of his hearers, a farmer, remarked to him, "A capital sermon you gave us; but, somehow, I can't help thinking there be a God, for all you said."

There has been considerable argument among grammarians in regard to the expressions "first two" and "two first." Pat, in the following, seems to have settled the matter by a very happy compromise. "Och! an' what 's yer honor goin' to give, seein' as it 's myself that has saved yer house?" "How so, Pat?" "An' sure, when it cotched afire, was n't I the second that hollered first?"

Lord Brougham, at a meeting of a Law Society, told the following story, observing that no mode of payment could be fair which overlooked the previous training of the workman: Sir Joshua Reynolds was once asked by a person for whom he had painted a small picture, how he could charge so much for a work which had only employed him for five days? Sir Joshua replied, "Five days! why, sir, I have expended the work of thirty-five years upon it." The old negro, of whom the following is related, seems to have been imbued with the same philosophy. "You charge a dollar for killing a calf, you black rascal!" his employer said to him. "No, no, massa; me charge fifty cents for killum calf, and fifty cents for the *know-how*."

How often teachers and parents complain that their words to children fall upon unheeding ears. Can they not derive encouragement from the following incident? A gentleman was once riding in Scotland by a bleaching ground, where a poor woman was at work watering her webs of linen cloth. He asked her where she went to church, and what she had heard on the preceding day, and how much she remembered? She could not even tell the text of the sermon. "And what good can the preaching do you," said he, "if you forget it all?" "Ah, sir," replied the poor woman, "if you look at this web on the grass, you will see that as fast as ever I put the water on it, the sun dries it all up; and yet, sir, *I see it gets whiter and whiter*."

STATISTICAL.

THE Twenty-fourth Annual Report of the Massachusetts Board of Education, with the Annual Report of the Secretary of the Board, is one of the best reports we have ever seen. Its language is plain and straightforward, and its contents form a rich and authoritative mine of historical, legislative, and statistical information which is highly valuable at present, but will be esteemed still more so half a century hence. It may fitly be regarded as the capstone which completes the educational labors of Massachusetts during a quarter of a century.

Our attempt to give on a few pages an abstract of this condensed report has proved a failure. A copy of the whole report should be placed in every school of this State, for reference and information. Its contents are as follows:

Report of the Board of Education, of the visitors of the Normal Schools, of the Treasurer and Secretary of the Board. Hon. G. S. Boutwell's report covers 120 pages, and contains his general report, touching miscellaneous topics; a manual of our school laws with explanatory notes; and information with regard to the origin, history, and present state of the State Normal Schools, the Museum of Comparative Zoology, Public Libraries, the Reform School for boys, the industrial School for girls, the Asylum for the blind, and the school for Idiotic and feeble-minded youth. An abstract of School returns and an index close the volume.

SECOND SEMI-ANNUAL REPORT OF THE SUPERINTENDENT OF PUBLIC SCHOOLS, BOSTON. Mr. Philbrick presents here a condensed account of the Boston Schools as at present arranged, and also makes comparisons with former years. The schools are pronounced in excellent condition. Of the 246 Primary Schools, 99 are completely graded, that is, containing but one class each, 89 are partially graded, and 58 are ungraded. The whole number of teachers in the employ of the city is 533, — 28 in the High Schools, 259 in the Grammar, and 246 in the primary. The average whole number of scholars in attendance last year, was 25,315; average attendance 22,304; per cent 88.1. Whole number in the High Schools 630, average attendance 608, per cent. 96.5; whole number in the Grammar, 12,238, average attendance, 11,412, per cent. 93.2; whole number in the Primary 13,077, average attendance 10,892, per cent. 83.6. Besides the carefully prepared statistical tables, the report contains many valuable suggestions.

INTELLIGENCE.

PERSONAL.

MR. ARNER H. DAVIS of the Chapman Hall School, Boston, has been appointed principal of the High School at South Weymouth.

REV. H. M. GROUT, pastor of the Congregational Church at Putney, Vt., has been elected Principal of Monson Academy, at Monson, Mass.

SCIENTIFIC.

WE learn from the *Journal of Progress* that an artist in Paris has made a discovery which will effect a complete revolution in the manufacture of cabinet work. He has found means of rendering any description of wood so soft that it will receive an impression either of the most varied sculpture or the most delicate chasing. The wood is then hardened to the consistency of metal, while the impressions remain perfect. The artist has already completed some splendid sculp-

tured articles, such as picture-frames, inkstands, and chests. With the introduction of this new art, articles of household furniture will be considerably reduced in price.

It is stated on the authority of English and French experimenters, that the injection of air into the veins of the human or animal system, causes instant and painless death.

EDUCATIONAL INTELLIGENCE.

BOSTON. At a recent meeting of the Common Council, the Appropriation bill was reduced; after which the following resolutions were presented with agreements in writing from the parties interested:

Whereas, In this most momentous crisis of our country's history, when Liberty stands confronted with Despotism, it becomes the solemn duty of every class in the community to show their devotion to the sacred cause of freedom; and *whereas*, we, the Masters of the Public Schools, wish to exhibit our appreciation of the inestimable value of the institutions handed down to us by our fathers; therefore

Resolved, that in consideration of the extraordinary demand which in the present condition of our national affairs must of necessity be made upon the City treasury, we hereby gladly relinquish the following per cent. of our respective salaries, during the continuance of our present national troubles.

Superintendent of Schools and Masters of Latin, English High and Girls' High and Normal Schools — twenty-five per cent.

Masters of Grammar Schools, and Sub-Masters of Latin and English High Schools — fifteen per cent.

Sub-Masters of Grammar Schools and Ushers of Latin and English High School — twelve and one-half per cent.

Ushers of Grammar Schools — ten per cent.

These resolutions and documents were received with applause, and sent up. The donation amounts to nearly \$13,000 per annum.

Subsequently, a vote of thanks to the above named gentlemen was voted by unanimous voice.

The Committees of the three East Boston school districts have unanimously passed this resolution:

Resolved, That we are opposed to any deduction from the salaries of our female teachers; but we recommend instead, that the City Government dispense with the Fourth of July dinner this year.

This patriotic offer of the male teachers, is, either wanted, or needless. In the latter case the donation ought to be restored; and in the former, the Mayor and all salaried city officers should "go and do likewise."

At a recent examination at Plymouth, thirty-three new scholars were admitted to the High School, of which number twenty-nine were girls, and *four boys*.

IOWA. — The recent exciting canvass in this State has resulted in the election of the Free School ticket, by a decided majority. We have not seen any detailed statements in our exchanges, but from a private correspondence we learn that most of those who opposed a liberal appropriation for schools were misled by "erroneous statements" of "Schuylkill and Brandywine men."

OHIO. — The public school system is attacked not only by enemies, but also by persons who might be supposed to be its friends. A Mr. Wright formerly Superintendent of Public Schools of Mount Pleasant, at the last session of the legislature introduced a bill amending the school law so as to provide for the distribution of the school fund *in the counties where raised*. The opposition to the bill was so great that it was at once referred to its author as a select committee of one. At the present session, the bill was reported back to the House, so amended, however, as to abandon *entirely* the proposed change in the mode of distribution, substituting in its stead a reduction of the State tax of one and a half mills to half a mill. This amendment is likely to be carried.

SIX Lectures on the "*Chemical History of a Candle*," delivered before the Royal Institution of Great Britain, by Mr. Faraday, are republished, richly illustrated, in the *Scientific American*.

THE *Vermont School Journal* says: "It is a wise policy that has, in many instances, substituted female for male teachers for our winter schools. The wages usually paid ordinary male teachers, the mere *drones* in our profession, who *eat* a full share but make no honey, would secure the services of the best professional female teachers who are capable of governing and instructing our most difficult schools."

ENGLAND. University life in Oxford has recently been ventilated by Professor Rogers, of King's College, London. Some curious things are told in this work. A large credit is given by the Oxford tradesmen to every undergraduate, which often embarrasses the debtor through a long life. A student may be prevented from graduating if any action of debt is pending against him at the time. This is not often the case, however, as his fellow collegians would withdraw their custom from any tradesman who resorted to this means to get his money. Gambling, racing, rowing, billiard playing, cricket, and tennis are the prevailing amusements. The author says, if Oxford were not a nursery for churchmen, "it would be denuded of a great majority of its students." — *Educator*.

LORD Palmerston has granted, out of the Queen's Bounty Fund, the sum of £100 to the two daughters of Mr. James De Foe, great grandson of the author of "*Robinson Crusoe*."

BOOK NOTICES.

A MANUAL OF ENGLISH PRONUNCIATION AND SPELLING; containing a full Alphabetical Vocabulary of the Language, with a Preliminary Exposition of English Orthoepey and Orthography; and designed as a work of reference for general use, and as a text-book in schools. By Richard Soule, Jr., A. M., and William A. Wheeler, A. M. Boston: Soule & Williams, 129 Tremont Street. 1861.

Mr. W. H. Wells, Superintendent of the Chicago schools, in one of his last reports, mentions among the wants of schools that still remain unsupplied, the lack of a complete Pronouncing Dictionary; and the fact that, (to our knowledge,) this article has been approved by and republished in more than sixty periodicals, seems to prove the existence of a general want. The manual before us aims to supply

this deficiency, and is therefore a *timely* publication. It is as *brief* (500 pages) as the authors could make it by omitting definitions, all obsolete and exclusively technical words, many derivatives ending in -er, -ish, -ly, -less, -like, -ness, -or, -ship, and most of the words compounded with prefixes relating to locality, number, or intensity. It is *authoritative*. Thirty-seven works are mentioned as having been used in the preparation of this manual, and in all doubtful or controversial cases the opinions of Walker and Smart among the English, and Webster, Worcester, and Goodrich among American orthoepists, have been given. The work is *instructive* and *systematic*, giving, in two hundred and thirty-six paragraphs, a complete treatise in correct pronunciation and orthography, and referring in the vocabulary, by figures, to the rules, wherever necessary or advisable. We are glad that an attempt has been made to furnish a dictionary of pronunciation, and rejoice that the authors have succeeded so well. A practical use in the school-room, the office, or the store, may bring to light deficiencies which have escaped the notice of critics, and will certainly be remedied in future editions.

A HIGHER ARITHMETIC: Embracing the Science of Numbers and the Art of their application. By A. Schuyler, A. M., Principal of the Seneca Co., Academy, and Professor (elect) of Mathematics in Baldwin University. New York: Sheldon & Co. 1861.

This is a valuable addition to the large number of Arithmetics already published. It contains much that is new, and much that will interest every teacher of Arithmetic. Among the peculiarities of the work are the "Summaries" of the several subjects, the free use of abbreviations and of algebraic notation, and the use of *lines* in explaining the method of finding the greatest Common Divisor. Teachers will find this book richly worth a careful examination.

TWELVE SERMONS: Delivered at Antioch College, by Horace Mann. Boston: Ticknor & Fields. 1861.

The subject of these sermons are, God's Being, the foundation of human duty; God's Character, the law of human duty; God's Law, the principle of Spiritual liberty; Sin, the transgression of the law; Testimony against evil, a duty; The prodigal son; Temptation; Retribution; The kingdom of Heaven; Immortality, and Miracles. Every one who is familiar with Mr. Mann's writings will readily believe that these sermons are rich in noble sentiments, and eloquent words. Whatever may be thought of Mr. Mann's theological views, no one, certainly, can read this volume without obtaining therefrom higher views of duty, and a profounder reverence for God and His laws.

THE LIFE AND CAREER OF MAJOR JOHN ANDRE, Adjutant General of the British Army in America. By Winthrop Sargent. Boston: Ticknor & Fields. 1861. pp. 471.

The treason of Benedict Arnold and the execution of Major Andre are points in the history of the American Revolution which will never lose their interest. The high character of Andre, the fortitude displayed during his captivity, and the courage with which he met his terrible fate, have caused Americans to admire the man, while they have, with hardly an exception, asserted the justness of his punishment. The reader will find in this volume not only a full account of Andre's life, but a large amount of valuable matter relating to the prominent features of the Revolution.